

THE BAPTIST RECORD.

OLD SERIES VOL. XXXV.

JACKSON, MISSISSIPPI, JUNE 1, 1911

NEW SERIES, VOL. XIII, NO. 22.

Wrong Incentives.

Are we inculcating the right motives in our children, when we, as parents, allow them to pass over the work assigned to them by their teachers, and force the teachers to induce them to a preparation of their tasks by offering to tickle their palates with lemonade, ginger-snaps, cookies, candies, and other sweetmeats. Before we reach out to cajole the children of our neighbors into a performance of duty by an oblation to the senses, would it not be better to set our own house in order, by an exercise of parental authority, which God will one day hold us to account for? Let us not, as parents, turn this work over to others, who, not being vested with parental authority, must needs entice them, through their appetite, thus failing to draw on the little white paper of their minds, a distinct line between the altar of God and the altar of sensuality. The results of these cajoling methods may seem for the time flattering; but will the final outcome redound to the glory of God, or Bacchus? Let us lead them to a knowledge of God through spiritual paths. A mother can leave a vision in the heart of her little one which will never fade until the Sun of Righteousness has touched the picture with the alchemy of imperishability. And it is so easy to do. Just the little one to sit at her knee, while she talks of Jesus and his mission to earth, and the happy and beautiful Heaven where He dwells at the right hand of God, and where they may hope to dwell some day, in never-ending joy, with those they love. They are not too young to be taught, as soon as they can go to Sunday-School, that there are duties as solemn as death, as binding as eternity, which cannot be snirked without leading to ruin, and that one of these is the study of God's Word. When the mother has once implanted this, all the charms of swilling lemonade, or stuffing ginger-snaps, in connection with the Sunday-School lesson, will pale into insignificance before the privilege of sitting at mother's knee, and basking in the "light that was never yet on land or sea." Let the exercises of religion that touch our children, the most precious heritage we have, be something apart from "the coarser pleasures of boyish days, and their glad animal movements." Enough of these, they will get from outside. These are gifts of more abundant recompense." To assist my thought with Wordsworth's imagery: "A presence that disturbs—with joy of elevated thoughts; A sense sublime of something far more deeply interfused, Whose dwelling is the light of setting suns, And the round ocean, and the living air, And the blue sky; and in the mind of man A motion and a spirit, that impels

All thinking things, all objects of all thought And rolls through all things."

And why should Baptists, who have so nobly stood the test of the ages, by refusing to incorporate the popular fads of bazaars, rafflings, begging from the secular world, etc., resort, at this late day, when we are in the zenith of God's favor, to the devices of Joash, when he sought to strengthen his kingdom by an alliance of his house with that of Jezebel? Let us say with Tennyson:

"Tho' all men else their nobler dreams forget,

Confused by brainless mobs and lawless Powers."

We will remember the sturdy pioneers of the Baptist faith,

"Who never sold the truth to serve the hour,

Nor paltered with Eternal God for power."

Do we need to set up a baseball altar in our Sunday-Schools? This game, in its place is, doubtless, an advantage to the physical development of our young men. But it has gotten entirely out of its place; has been turned over to experts and officials, and is as good a thing to drain a community of spare change as a circus. But it will seem to me to have reached the climax of being out-of-place, when it becomes a connection of the Sunday-School. If this is right, we might get another idea from the following society note, clipped from a recent issue of a daily paper: "Mrs. ——— will entertain at cards, on Monday, May 1st, from two until five o'clock, at the residence of her mother, Mrs. ———, No. ——— Avenue, for the benefit of Sacred Heart Church. Both bridge and euchre will be played. Handsome prizes have been donated for the lucky ones. Friends from all parishes invited."

The world has gone mad over these things, and we are to be "in the world." Our land is already surfeited with baseball, football, scouting, dancing, etc., so that there is really no home-life left for a boy. It seems to me that some of the physical development of our boys might be done as training to habits of industry, and as aids to home-building. The swinging of an ax is one of the finest developments of arms and chest ever known; the wielding of a hoe gives suppleness, movement, and muscle; even a lawnmower has its fine points. But, "The trouble with Joe," as a wealthy, self-made man, who had to "support his husky, strapping son, who was an amateur athlete, said: "The trouble with Joe, isn't that he is lazy. He just has an unconquerable aversion to doing anything profitable."

If we could only work backward to the "simple life," the life our forefathers led. As Wordsworth has said, to "plain living, and high thinking," instead of rushing so

blindly into the turbulent wreckage of modern cities, what a boon it would be towards a spiritual uplift for our children!

It is the argument of some, that "if we organize for baseball in our Sunday Schools, we will attract many, whom otherwise we could not reach; and once we have them among us, we will train them for Christ."

Jesus has said: "And I, if I be lifted up, will draw all men unto me." Did he say, "If you lift up Apollo, and draw the crowd who are already his worshipers, you may be able to catch many of them whom you have hoodooed within reach, for me?"

O, let us lift Him higher, as He bade us do, and let us think twice and pray much before we set up the counters of the money-changers in God's Holy Temple. Even should our church-building become eaten with decay, "God is a spirit, and He seeketh such to worship Him." And, "We have a house not made with hands, eternal in the Heavens." Remember how Paul, at Athens, on Mars Hill, in the very shadow of the Parthenon, boldly declared how far above even this matchless triumph of architecture, was the spiritual temple, a human soul, when he thundered forth: "Ye men of Athens, our God dwelleth not in temples made with hands."

MRS. L. J. FARLEY.

SOUTHERN BAPTIST CONVENTION.

(CONTINUED FROM LAST WEEK)

There was no regular business transacted on Sunday. All pulpits, except Episcopalians, were filled by the visitors to the Convention. This reporter could be at only three services. He will give an account of each of these next week.

Monday Morning Session.

By rushing unfinished business through this morning and shortening the time given to speakers, the Southern Baptist Convention which has been in session here since last Wednesday, adjourned at one o'clock this afternoon, to meet in Oklahoma City next May.

Probably the most vital matter discussed before the Convention this morning was the report of the committee on temperance. The report calls the attention of the Convention to the evils of the liquor traffic in general, and the good accomplished by instruction in public schools relative to the injurious effect of alcohol on the human system. It also proposes the passage of a national law to curb and control the traffic. Draft of a proposed law was also submitted on the subject.

(CONTINUED ON PAGE EIGHT)

Official Resignation of Dr. Lowrey.

(Published by request of the Board of Trustees.)

Clinton, Miss., May 9, 1911.

the Board of Trustees,
Of Mississippi College,
Clinton, Miss.

Gentlemen:—
I hereby present my resignation as President of Mississippi College to take effect on November 1st, proximo; or earlier, if you will feel that you could release me earlier without sacrificing the interests of the institution.

The reasons for this resignation are as follows:

Blue Mountain College was founded by my father thirty-eight years ago and presided over by him for eleven and one-half years; on his death I was chosen as his successor. I presided over that institution for thirteen and one-half years. Thirteen years after earnest and repeated solicitations from you, I followed you to elect me as President of Mississippi College. It was only after a painful struggle that I then gained my consent to leave Blue Mountain, because it was an institution founded by my father, loved and managed by his descendants, and highly influential for good; moreover, I was devoted to my home and to my work there. I was succeeded in the Presidency of Blue Mountain College by my beloved brother, G. Lowrey, and but for the fact that he was available as my successor, I could not have been induced to leave the work there. After thirteen years of noble service, my father has been forced by the illness of one of his children to seek a different climate for his family. He has organized a prominent school at Amarillo, Texas, has asked to be released from the Presidency of Blue Mountain College, and I have been asked to go back to my former position in that splendid institution. I feel that it is my duty to do for the following reasons:

1st. Our family financial interests are largely involved in the success of that institution.

2nd. The institution has become a mighty power for good in the land and my father's descendants are responsible for the continuance and extension of its large service to God and humanity.

3rd. If I were not to return, unreasonable burdens would fall on the shoulders of my father and my sister, Mrs. M. L. Berry, who for thirty-eight years has been lady principal of Blue Mountain College and who, doubtless, has done more for the upbuilding and maintenance of that great institution than any other living human being. These are my reasons, and to my own mind they are clear and imperative.

More than it is possible to express do I regret the necessity of my withdrawal from the Presidency of Mississippi College. I have given possibly the best thirteen years of my life to the work here. As a Board of Trustees you have supported me with a unanimity and a heartiness that arouses an appreciation in my heart that I cannot express in words. The President of this

Board especially, has been to me a father and a friend. The faculty has supported me with marvelous harmony and co-operativeness and the student body from year to year has thoroughly won my heart. To you and them, and the people of the state who have stood by me so loyally, I return my sincerest and profoundest thanks. For what God has enabled me to accomplish under your kind guidance I am profoundly grateful.

If I had my term of service to go over again, I could avoid many mistakes, but I have honestly tried to be a worthy servant and that charity which suffereth long and continues to be kind, has covered all of my errors like a benediction from the abode of the blest.

As I retire to private life, I wish to pledge to Mississippi College my life-long devotion and influence. Every year that I live I expect to make a liberal financial donation to the interests of the College. I shall never be too poor, or too much oppressed to give annually to Mississippi College until I become too poor to give to Foreign Missions, and that time will not come 'till I am too poor to buy bread.

Praying that the God of all good causes may guide you in the selection of my successor and in all your future work, I beg to remain,

Your humble servant,

W. T. Lowrey.

Do It Now.

The great meeting of the Southern Baptist Convention has passed. There were many objects considered, but none which attracted more attention than that of Foreign Missions, and what to do about the great deficit in our account for the past year. The report of the Foreign Board showed the largest number of workers (804), the largest number of baptisms, (3,618), and, by a little, the largest receipts (\$510,008) ever in our history. But on account of debt brought over from the two previous years, and failure of our people to make larger contributions, we had a debt of nearly ninety thousand dollars. This was appalling, and very discouraging to some. Others said: "We can and must wipe it out—the work of God in our hands must not suffer or go backward, but go forward." After prayerful consideration a committee of the Convention recommended that the churches be requested to send forward gifts for foreign missions as early as possible. This recommendation was unanimously passed, but those at the Convention did more. A spontaneous collection broke out, and gloriously twenty-five thousand dollars was subscribed for the work. Those at the Convention did well. Now, how about the thousands who were not there? Will you not see that your church sends forward a gift at once? It will help the Board in planning for the new year.

DO IT NOW! DO IT NOW!!

Yours in Christ's service,

R. J. Willingham.

Richmond, Va., May 25, 1911.

The above statements should receive earnest attention from all Christian workers.

Why not rally to the aid of this great leader in this, one of the most important phases of Christian work? Why not help the Cause with our means, our influence and in any way God may see fit to use us?

This debt should be cancelled and at once. While a great advance has been made, we still have this balance due and should pay it and start out the new year with a clean slate.

We want the people to understand that this debt doesn't mean failure, but it does cripple the work and postpone sending the Gospel to foreign lands.

The harvest is ripe and so many laborers waiting to enlist in this great soul-stirring Cause.

Shall we stand idly by and for the lack of a few dollars let these souls who are longing for the Gospel, be forced to bow down to their idols when we know our God can and will save them?

Surely Mississippi will help to erase this debt. Let it not be said of us that we failed to do our duty.

It is a great privilege to serve God and be allowed to contribute some of the money He gives us, to His Cause.

The "Puzzle King" is Dead but His Son Rules in His Stead.

Sam Lloyd, Jr., has been chosen puzzle editor of the Woman's Home Companion in place of his father, Sam Loyd, the elder. The son inherits his father's genius for puzzle-making, and possesses remarkable originality. Sam Loyd, the elder, was known all over the world as the "Puzzle King." He was a clever artist, an inventor, a writer, a renowned chess-player, and a profound mathematician. Among his most famous puzzles are the "Fifteen Puzzle," "Pigs in Clover," "How Old is Ann?" and "The Disappearing Chinaman," of which last it is said that more than one billion copies were sold. At the time of his death, Mr. Loyd was seventy years old.

An Innovation.

(By Elder Odd.)

In a late number of The Western Recorder I notice an article, the opening sentence of which, reads as follows: "The three cardinal elements of Christianity are, (1) The Church, (2) the Doctrine, and (3) the Power. It seems from his using the word 'the' in the beginning that the writer's idea was that there were no other 'cardinal' elements in Christianity. The correctness of his idea depends very largely upon the sense in which he uses the words cardinal, christianity, church, doctrine and power. But my purpose is not to criticize or controvert his article, but I mention it because it set me to thinking about some other things which seems to me to be essential, if not cardinal, elements in Christianity. There are other elements which seem to me to be essential to the existence of Christianity,

and of the church of Christ as well as to really understanding the doctrine and possessing the power. These elements are (1) Regeneration, (2) Repentance, and (3) Faith in Christ. Baptists at least profess to believe that these three elements must exist in each case before there can be Christian baptism or rightful church membership. We profess to require evidence of these three things before admitting persons to baptism and church membership. Do we do it? Or is our claim another of those innumerable shams that are cursing the world today. When I was young churches and pastors were very careful to obtain as full evidence as possible from each applicant for church membership that they had been regenerated, had repented, and had trusted Christ alone for salvation and felt that their sins were forgiven. This evidence was obtained directly in the hearing of all present, and not by proxy. All members of the church present had the right, and were invited to exercise it, to ask any question they thought might bring out more light on the experience of the applicant, and they often did so.

The consequence was that there was a warmth and cordiality in the welcome they received that could hardly be obtained in any other way and Christians rejoice and God is glorified. How is it now? Quite commonly the pastor (I suppose) asks one or at most two questions and is very careful that nobody but himself and the applicant hears the question or answer. So far as any member of the church knows the question may have had no connection whatever with any religious experience or desires, but the church members suppose that it did though they know absolutely nothing about it. I have seen this done often but I don't know what question they ask or whether they always ask the same one or not. If the preacher was accused of asking some foolish question and receiving some profanity for a reply, no disinterested person could clear him of the charge. Sometimes the applicant does not say a word, just nods his or her head. When the singing stops the preacher tells the church what he says the applicant said; and often it takes him longer to tell it than it did him to ask for it and the applicant to say it. And the worldly people are looking on and say things about that preacher that I will not repeat. But his usefulness is injured if not ruined. This custom is really a very small sham, so small that if one question and answer were taken away nothing would be left. Some one may say that this article is rough, severe. My answer is that it is not aimed at persons at all but at the evil custom that in ages past had a large share in producing the Greek and Roman apostasies is not entitled to any respect. Slackness in receiving members in those days filled the churches with unregenerate material and thus rendered those apostasies possible. It thus furnished the soil in which those apostasies took root and grew till the blood of millions of Baptists cried to God from the ground. And the same cause will produce the same effect again, if God does not prevent it, and if He prevents it He will

do it by some humble human instrumentality wielded by His almighty power. One thing I am glad of, so far as I know, no church has formally discarded the old custom and adopted the new. The change has wholly been made by preachers without authority from the churches and is a usurpation. Do I charge any person with intentional wrong? Not at all. Some I know who practice this custom are men whom I love, honor and respect. They are good men. But, when good men practice bad things, those things do not absorb any of their goodness. They remain as bad as ever, and no man is perfect.

I think the custom came in thus. Some man with more zeal than knowledge, made the change, thinking that more people would join the churches by making it. Others, thinking the same adopted it. So it has gone on till many church members never saw any other plan followed. The mistake the first ones made was they worked for numbers regardless of quality. But is it true that more will join the churches where that custom is practiced? I think not. The very unscriptural looseness, to say nothing of the disorderly lives of church members, will repel the community who would give influence and power to the churches and thus the custom drives away more and better material than it attracts. And I think if pastors will carefully and prayerfully study the custom in the light of the Bible and history they will discard it immediately. I have not written near all that might be written on this subject. I did not intend to do it. I just wanted to start the brethren to thinking on it and let them work it out themselves. May God guide us all into all truth for Christ's sake.

ELDER ODD.

Jackson, Miss., May 24, 1911.

Whereas, we, the Mississippi delegation to the Southern Baptist Convention just held in Jacksonville, Fla., have received great kindness and courtesy from the following railroads:

Atlantic Coast Line.

Central of Georgia.

Alabama Great Southern.

Alabama & Vicksburg.

Therefore, be it resolved:

1. That we hereby most heartily thank these roads, their officers and crews for the splendid service which they have rendered us on this trip.

2. That we particularly thank the Alabama & Great Southern for its special train which made the quick trip from Birmingham to Meridian.

3. That we also particularly thank the Alabama & Vicksburg for its special train from Meridian to Vicksburg, and for the quick time made in bringing us safely to our destination.

Adopted on the A. & V. Train, May 23rd, 1911.

W. A. McComb, Chairman.

J. N. McMillin, Sec'y.

Grenada, Miss.

Rev. W. A. Hamlett, of Temple, Texas, has just closed a glorious meeting with the First Baptist church of Grenada, Miss. He was once the beloved and popular pastor of this church and to say that his stay among this people was a perfect delight to them is but mildly stating it. His preaching was at high water mark as all will testify who know him. His sermons are expository and each one showed most careful and very thoughtful preparation and originality, each sentence clear and replete.

His style is pleasant and attractive. Large crowds greeted him at each service. They came early to get a front seat and waited anxiously for the message of mature thought yet simple and tangible.

The natural sequence of the sermons was character-building and spiritual awakening of the church and community.

Six were added by baptism and some by letter. The meeting was epoch-making for Grenada Baptists and all the town and we expect to reap from this spiritual sowing for time to come.

W. R. Cooper.

Yoakum, Texas.

The first Sunday in May was a great day with the Yoakum Baptist church. Two hundred and sixty-one in the Sunday School and a crowded house at the morning service and overflowed at night.

Our revival services did not reach the proportions we had hoped for, only fifteen additions to the church. It rained almost incessantly.

The following Thursday night was our prayer and business meeting night. Brother J. B. Bilbro, a most promising young drummer, after eight years of struggling, surrendered to preach, and was licensed by the church. It was an impressive hour. The church unanimously and enthusiastically voted to begin at once the erection of a twenty-thousand-dollar house of worship. This is a field of great responsibility and the Lord is leading us on to victory.

I rejoice to note the continued prosperity of Mississippi Baptists, but I regret to note that the noble church at Forest is again pastorless.

W. B. Sansing.

The goal of human history is the redemption of the world. If the field of Christ and the field of the church is the world, so the field of every man with the love of God in his heart is the world.—J. Campbell White.

There is a frankness which is brutal, and I detest it; a frankness which is indiscreet, and I fear it; a foolish frankness, and I pity it. There is also a frankness which is opportune, delicate, good; honor to it.—Joseph Roux.

Prayer is so mighty an instrument that no one ever thoroughly mastered all its keys. They sweep along the infinite scale of man's wants and God's goodness.—Hugh Miller.

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One of the most splendid sea-battles in
our history was the "Last Fight of the
General Armstrong," in Fayal harbor, in
1812. The story of it is retold by E. Alex-
ander Powell in "The Youth's Companion of
June 29th," in a spirit worthy of the event.

We are grieved to learn of the death of
Miss M. L. Long, which occurred on May
24th, 1911, at Nauvok, Miss. We extend
to her family our heartfelt sympathy.

We acknowledge receipt of an invitation
to present at the graduating exercises
of Jackson High School. We are delig-
hnt to be remembered by Miss Mary
B. Riley, who is one of the graduates
and a young lady of sterling worth. We
wish for her much success as she turns from
school life into life's school.

June Woman's Home Companion.

June Woman's Home Companion is
interesting and useful in a great variety of
ways. One of its splendid features, par-
ticularly entertaining and valuable at the
present time, is a description of a large num-
ber of "safe and sane" celebrations of the
Fourth of July, which actually took place
last year. These reports are full of ideas
and suggestions which, as fast as they are
put into effect, will save legs, arms and
lives. And the great point is that the chil-
dren who enjoyed these celebrations had a
better time than they ever had in the old
ways. The new forms of entertainment that
have been devised, and that are reported in
this month's Companion, are really amaz-
ing in extent and ingenuity.

There are six other special articles in the
number. One of these is on "The Eti-
quette of Weddings." Another is on in-
fant mortality. All of the articles are full
of practical suggestions. One very inter-
esting article is called "My Happiest Vac-
ation."

The fiction in this month's Companion
is notable. There is a splendid story by
Elizabeth Stuart Phelps, the last piece of
work written by this famous author short-
ly before her death a few months ago. Other
stories are contributed by Marion
Hill, C. N. and A. M. Williamson, Zona
Gale, Fannie Heaslip Lea and others.

The special departments in the maga-
zine, now numbering eleven, added to the
great fashion and household sections, which
particularly distinguish the Woman's Home
Companion, complete the number for June.
All of the famous regular contributors to
these household and fashion departments—
Grace M. Gould, Margaret E. Sangster,
Fannie Merritt Farmer, Evelyn Parsons
and Kate V. Saint-Maur—are represented.

Sermon by Rev. R. R. Jones.

Sermon preached at Second Baptist
church, Laurel, Miss., by Pastor R. R. Jones,
and by request sent to The Record for pub-
lication:

Text: Acts 11:26. "The disciples were
first called Christians."

My friends, there is no more majestic
word in our language than the word "Chris-
tian."

It is the word which suggests all that is
noble in our civilization; all that is noblest
in history, philosophy; all that is noblest in
our literature, all that is noblest in art, he-
roism and character.

It should be the highest ambition of all of
us to strive to be what the word "Chris-
tian" means. This word which we hear so
often, and with which we are so familiar,
occurs but three times in the New Testa-
ment. About ten years after the resurrec-
tion of our Lord, the disciples were first
called Christians. They did not of them-
selves assume the name, for they called them-
selves believers, disciples, followers, saints,
etc. Neither was the name given to them
by the Jews, for that would have been an
acknowledgment that Jesus of Nazareth,
whom they had crucified, was really the
Christ, or the Messiah. The Jew called then,
this new sect, Galileans, Nazarenes and he-
retics.

No, my friends, it remained for the people
of Antioch, and heathens though they were,
to furnish us our name, the name that we
who are Christians love and think so much
of. Some have said that the name was giv-
en as a kind of burlesque upon these disci-
ples, given in ridicule and scorn; but there
is not one line of scripture or hint so far as
I have been able to find, that ever indicates
such an interpretation. I had much rather
believe and feel safer in believing that the
church at Antioch and these disciples dur-
ing Paul's year of mixing with them made
such a profound impression upon them, and
hearing the name of Christ so often and see-

ing the earnestness, zeal and devotion of
these disciples to their Master, took knowl-
edge of them, and called them Christians,
not as a burlesque upon them, but that they
might be intelligently designated. But it
matters not what led up to the name, it has
ever since been the name by which the fol-
lowers of Christ have been called.

The second place in which the word Chris-
tian appears is in the 26th chapter of Acts,
where Paul is making his defense before
King Herod Agrippa. Paul in making his
defense turned to Agrippa in the course of
his speech and said: "King Agrippa, do you
believe the prophets?" Agrippa answered
and said: "Paul, I see that with but little
persuasion thou wouldst fain make me a
Christian." Paul said: "I would to God
that not only thou, but all who hear me this
day would become such as I am (a Chris-
tian) except these bonds."

The word is used next by the Apostle Pe-
ter. The only time the word was used by a
Christian.

Peter said to some followers of Christ:
"If ye be reproached for the name of Christ,
happy are you; but let none of you suffer as
a murderer or as a thief, or as an evil doer,
or as a busy-body in other men's matters.
Yet if any man suffers as a 'Christian' let
him not be ashamed."

Thus you see the word "Christian" occurs
three times in the New Testament. It is
first applied to those whose deeds, lives and
consecration emphasized the fact that they
were indeed the followers of Christ. The
word occurs next in connection with one who
was anxious to make or lead some body else
to be a Christian. It occurs next in connec-
tion with suffering for Christ.

Informing and interesting indeed is this
New Testament word, but we need to know
what a "Christian" is, before we go further.
We know the lives and deeds of the disciples
which gave birth to the name we are dis-
cussing, but we must go back of these, and
find out just what a Christian is and how to
become Christians.

II. How to Become Christians.

It is an age-long question, a commonplace
question, but a question of personal interest
I am going to ask and try to answer in a
Biblical way: "How do men become Chris-
tians?" It is amazing, with all of the re-
ligious books of the present day; with all the
sermons preached, with all the personal
work done, that the matter of personal re-
ligion has assumed a kind of mysteriousness
which baffles the average man. You have
heard men say who are past fifty years old,
that they had gone to church since child-
hood, that they wanted to be Christians, but
did not know how to go about it. And yet
the Bible tells us that the way is so plain
that a fool need not err therein. The great
trouble is that the men of the pew have been
mystified by the men of the pulpit.

Our congregations have come for bread,
and we have often given them a stone.

Too many preachers preach everything
except the thing Jesus sent them to preach.
Too many preach their own theories, their
own ideas, their own knowledge, their own

words, and not to the word of God. Jesus
said, "Preach the gospel," which is "the
power of God unto salvation."

How do men become Christians? We need
to be very careful how we answer this ques-
tion. We need to make it very plain, be-
cause there are so many false ways held out
today. But, my friends, there is only one
way to be saved, and that is to believe on the
Lord Jesus Christ. When the Philippian
jailer came and fell at the feet of Paul and
Silas and cried out, "Sirs, What must I do
to be saved?" what did Paul say? What
did Paul preach to him? His own theories,
his own ideas, his own knowledge, his own
philosophy. No! He preached what Christ
preached to Nicodemus. Believe on the Lord
Jesus Christ and thou shalt be saved. Noth-
ing could be plainer than that. Noth-
ing could be more direct, nothing could be
more positive than that. The way of salva-
tion is to believe on the Lord Jesus Christ.
And the very moment any one believes on
Christ, that very moment he is saved.

If the most utterly lost man or woman in
this town should come in here this morning
and should here, while I am preaching,
really believe on Christ, they would go out
of this house saved as much as the best
Christian. But possibly I need to remind
you that it is not an intellectual belief I am
speaking of. In that sense we have a Chris-
tian nation, in that sense all of our institu-
tions of learning are Christian institutions.
You can hardly find a man who don't be-
lieve that Jesus Christ is the Son of God,
and that he was a good man, and that he died
on Calvary; but that kind of belief will not
save any one; that is only an intellectual as-
sent, that is only believing in Him as you be-
lieve in Washington as a patriot, or as Henry
Clay as a statesman, that kind of a belief
never saved any one, and never will. No,
my friends, it must be more than an intel-
lectual belief, or assent. It must be a heart
belief. Paul said in Rom. 10:10. For with
the heart man believeth unto righteousness,
and with the mouth confession is made unto
salvation. If you have not a heart-felt reli-
gion you have not the kind that it takes to
save. I have given a great deal of study to
this subject; I have gone all through my
Bible and looked up the word "believe,"
and all words related to it, and I have found
out what I suspected to be the fact when I
began, viz.: that "believe" means in the Bi-
ble just exactly what it means in modern
speech. What is it to believe on a man? To
believe on a man means to put confidence in
him and what he claims to be. To believe
on a physician means to put confidence in
him as a physician, resulting in your placing
your case in his hands. A fellow says I be-
lieve in such and such a physician but when
he gets sick he won't trust his case in the
hands of that physician. Then he did not
believe in him. Here is a man who says, I
believe in the Great Physician, I believe He

is the Son of God, I believe He was the best
man who ever walked the earth, I believe
He died on the cross, but he is not willing to
put his case in the hands of this Physician.
Then he does not believe in Him.

No, my friends, your belief must crystalize
into an act, an act of putting your case into
His hands. One may believe in Christ as he
believes in Washington as a patriot, in How-
ard as a philanthropist in Newton as a sci-
entist; but to believe "on" is to let go all
else and rest on him and on him alone, for
eternal salvation. Here is a miner who at
sunset stands on the floor of the deep shaft
waiting for the elevator to descend in which
he is to ascend to the surface of the earth,
and thence to his home. When the elevator
is let down at his feet if he stands there and
folds his arms, it matters not how much he
may say he believes in the strength of the
rope, the elevator, if his belief does not, or is
not strong enough to crystalize in to act, the
act of stepping on the elevator, he will re-
main in the dark mine and never get to the
top of the earth, or to his home. But if he
believes "on" the rope and is willing to
rest his full weight upon its strength, then
his belief having crystalized into an act he
ascends to the top of the earth. Christ was
let down into this world of darkness and sin
to save people, or raise them from the dark
pits of sin and ascend with them into the
light, and thence to his home with them.
He is near you, but if you fold your arms
and just merely say I believe in Christ as a
perfect man, as a great teacher, and the wis-
est of philosophers, and not let go all else
and rest yourself on him you will remain in
darkness and sin. When I was in Hot
Springs, Ark., a few years ago attending the
Southern Baptist Convention, my brother,
my wife and myself went one afternoon up
to the top of one of those mountain peaks,
said to be about fourteen hundred feet high.
On top of this mountain was an elevator in
iron frame-work, said to be nearly two hun-
dred feet high. We stood and watched doz-
ens of people step on that elevator and as-
cend. Finally my brother said, let's get on
the elevator and go up; but I said no I can't
trust myself on it. He stepped on and the
rope was pulled, and he began to ascend, and
I remained on the earth. Why? Because I
was not willing to trust my weight on it.
There are sinners here this morning who
have seen others step out on Christ's prom-
ises and believe on him, and you have watch-
ed them as they ascended morally, physical-
ly, mentally and spiritually, while you re-
mained in darkness and sin. Why? Because
they were willing to trust themselves into
Christ's hands and you were not. Will you
not believe on Christ today? That is the
only way to become a Christian. "There is
none other name in heaven given among
men whereby ye must be saved." "He is
the way, the truth and the life, no man com-
eth unto the Father, but by Him."

Now, what is it to become or be a Chris-
tian? What I understand by a Christian is
any man, woman, boy or girl that comes to
God as a lost sinner, takes Jesus Christ as

their personal Savior, surrenders to him as
their Lord and Master, confesses him as such
before the world, and then strives to live to
please him in everything day by day. Let
me repeat that definition. A Christian is
any man, woman, boy or girl that comes to
God as a lost sinner, accepts Christ as their
personal Saviour, surrenders to Him as their
Lord and Master, confesses Him as such pub-
licly before the world, and then strives to
live to please him in everything day by day.

Will you do this, this morning, and let
fathers and mothers rejoice on earth and the
angels in the presence of God over one sin-
ner who repents.

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The Baptist Message

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BAPTIST SUNDAY SCHOOL BOARD.
Nashville, Tennessee.

We ought daily or weekly to dedicate a
little time to the reckoning up of the vir-
tues of our belongings—wife, children,
friends—and contemplating them then in a
beautiful collection. And we should do so
now, that we may not pardon and love in
vain and too late, after the beloved one has
been taken away from us to a better world
—Jean Paul Richter.

Sunday School Lesson

To Be Studied With Open Bible

THE STORY OF TWO KINGDOMS.

Miss M. M. Lackey.

Lesson 14. June 4

Hosea 14.

Israel's Repentance and God's Pardon.

Golden Text: "Thou art a God ready to pardon, gracious and merciful, slow to anger." Neh. 9:17

Miss Lackey tells the story of Hosea thus: "Hosea had married a woman named Gomer whom he loved very dearly. Three little children were born to their home, two boys and a girl. And then a very sad thing happened. Gomer grew tired of her home and her husband, and went away from him and her children to find a life of more excitement and pleasure. We can imagine what a terrible sorrow this was to Hosea, to be left alone by the wife whom he loved, and to whom he had given all he could to make her happy. The story of Gomer in some ways reminds us of the story of the Prodigal Son. She, like him, found that her life of pleasure did not make her really happy. She felt so low that she was sold as a slave. And then her husband, who had loved her all the time, sent after her and paid down fifteen pieces of silver, and brought her back again. Of course, she could not expect to have the same place in her home as before and be the honored wife of the prophet. She had to live a degraded life and learn to do without the pleasure for which she had cared so much. And then Hosea hoped that by and by she would be very sorry for all her disloyalty and selfish wrongdoing and come back to her love for him, and for the rest of her days would live a righteous, godly and sober life. 'Do you wonder why Hosea had such a sorrowful story, so much harder to bear than losing his wife by death would have been? Out of his own love for his erring wife he learned the lesson of God's faithful love toward the people of Israel. Out of his own sorrow for her wrong-doing he learned God's sorrow for sin; by what he felt was God's message to him, to take his wife from her slavery and by stern yet loving discipline to try to win her back to love and piety, he learned what was God's loving purpose for Israel.'

Hosea was a native of the Northern Kingdom, and prophesied during the reigns of Uzziah, Jotham, Ahaz and Hezekiah in Judah, and during the reign of Jeroboam II in Israel. His prophecy touched that of Amos on one side and that of Isaiah on the other.

Under what kings did Hosea serve?

To what kingdom did he belong?

What great personal sorrow had he?

What had brought this evil upon him?

How did his sorrow prepare the prophet for his mission?

Were Israel's sins against Jehovah as great as Gomer's sin against Hosea?

Of what sins in their political life were the people guilty?

Of what sins in their religious life were they guilty?

What was the "burden" of Hosea's prophecies?

In what evil state was the kingdom of Israel?

What event was not far away in the future? (The captivity.)

What appeal did Hosea make to his nation?

Why was God most merciful at this period of Israel's history?

How was He merciful?

How many years had Israel's idolatry continued?

From what king did idolatry begin?

Mention some other prophets that had warned the people.

What did Hosea mean by "take with you words?" ("It meant the calling out of the individual from the social mass around him to a keen sense of personal responsibility.")

What is meant by the "calves of our lips?" ("Fruit of our lips." "Offering of our lips." The best and highest we can render.)

What was "Asshur?" (Assyria.)

What is meant by "not ride upon horses?" (Jehovah and not the cavalry shall save.)

In the face of such sins did Hosea hold out any hope for salvation?

In what way could Israel get back to the blessing and favor of her God?

What figures or symbols did Hosea use of Israel restored?

What is meant by "I will be as the dew upon Israel?" (Life-giving; refreshing.)

What by "he shall blossom as the lily?" (Put on beauty and purity.)

By "he shall cast forth roots as Lebanon." (Deep-rooted, secure; unmovable.)

Why did the prophet insist upon open confession?

Did Israel heed Hosea's warning? Why? Did any prophet follow Hosea?

Wherein was the limit of God's mercy reached?

SEEK FURTHER ANSWERS.

What is backsliding?

What causes one to backslide?

What is behind sins? (SIN.)

What is the only thing in the world that is greater than sin? (The love of God.)

What is repentance? ("Flight from self to God.")

What causes a sinner to repent? (Utter helplessness.)

Is true repentance being sorry for what we have done? (We must be truly sorry for what we are.)

When in this life does a man lose his last chance to repent?

To what limits will God's forgiveness go? Should we ever forgive those who have wronged us before we see any real evidence of penitence?

What should be the sinner's attitude toward God?

What is God's attitude to the penitent sinner?

"The people of the Northern Kingdom to whom Hosea prophesied, never did return to Jehovah; they abandoned their religion when they went into captivity, and in losing their religion lost their nationality, and have forever disappeared from the world's history. Looking for the Lost Tribes of Israel is like looking for the drops of rain which have fallen upon the great desert, or for the cloud which the sun has drunk up in a July sky. But the love of God which Hosea experienced is eternal, and the power of that love and the joy of that love in the return of the repentant are eternal, and in this love rejoicing to secure from sin whoever will accept rescue, lies the secret of all restoration to life from apostasy, national or individual. Hosea saw God truly; for Israel he hoped beyond measure."—Lyman Abbott.

The Largest Life.

Life, what a wonderful thought it is! We have but one life here to live. It is the part of wisdom that we learn to live it well. We are placed here to live the largest life. God created us for a high and holy destiny. The largest life is within reach of us all. The largest life runs from the cradle to the grave. No one can reach the highest attainment in this life who wastes the early years of life. Then the largest life is possible only when the early years are rightly used. Solomon said: "Train up a child in the way he should go, and when he is old, he will not depart from it." Grace can do wonderful things for us, but grace can never make up for a wasted childhood and youth.

The early years are the impressionable years. "More sensible to passing impressions than any photographer's plate are the early years of life." In some museums may be seen, on stone slabs, the print of leaves or feet, made on these stones centuries ago while they were yet in a liquid state. So, all through the earthly life of men may be seen the marks and impressions made in early childhood. These impressions are made upon souls that are to live forever. They shall abide when the everlasting hills shall have been removed, and the sun has ceased to shine, and the heavens have passed away with a great noise, and the elements have melted with a fervent heat. "As the twig is bent the tree is inclined." Cardinal Manning said: "Give me the child for the first seven years of his life and you may have him for the balance." In Moses we have an example of this solemn truth. His mother had him for the first seven or twelve years of his life. In that brief time she so moulded and shaped his character that forty years of training in the greatest Egyptian schools could not change his life. When he came to the years of maturity he cast his lot with the people of God and chose to suffer with them rather than to enjoy the pleasures of sin for a season.

The child is like clay in the hands of the potter, soft and pliable. It can be moulded into any shape. What the child is the man will be. Every day of plastic youth is mak-

ing and settling the destiny of the child. Then how important it is that the little child and the youth shall be surrounded by the best influences! How important it is that as early as possible the child be won to Christ and started in the service of God!

The largest life is not a life of ease. There is nothing worth while in this life that does not come through struggle and toil. There are always obstacles in the way of noble living. The people who have reached the heights of noble living did not drift there. "Endure hardness" is the command to all who would live the best life. If one is going to do anything worth while, or do anything worth doing, he must be willing "to scorn delights and live laborious days."

We live in a pleasure seeking and ease loving age. We want to sail through this world on flowery beds of ease. The largest life is by no means the easiest life. It is the life of toil and self-sacrifice. Luxury and ease are death to all worthy achievement. The upward road is the toilsome road. Mountain climbing is always difficult. But you must climb if you would know the glories of the mountain top. The easy road is the downward road. It leads to failure and bitter disappointment. May we all long for the mountain top and be willing to pay the price for beholding its beauties and breathing its pure atmosphere. But we must be in earnest.

"Tis not for man to trifle; life is brief,

And sin is here.

Our age is but the falling of a leaf.

A dropping tear.

We have no time to sport away the hours.

All must be in earnest in a world like ours.

Not many lives, but only one have we.

One, only one.

How earnest should that one life be.

That narrow span;

Day after day spent in blessed toil,

Hour after hour still bringing in new spoil."

The largest life is a life of faith. It is a life of faith in Jesus Christ as a personal Saviour. Through faith in Him we come into possession of eternal life. His life becomes a part of our lives. No man can reach the highest attainment in life without Christ. Faith links us on to Christ as our hope and salvation. Then faith is the great conquering power in the life. Jesus said: "All things are possible to him that believeth." What is faith? The New Testament definition is "Now faith is assurance of things hoped for, the conviction of things not seen." It is an assurance and a conviction which becomes a personal trust and confidence, and issues in a life of absolute and daring commitment to the will of God. Faith is victory and without it the largest life is impossible. "This is the victory which overcometh the world," writes John, "even our faith." If we are to reach the largest life we must overcome the world. Jesus cried in the hour of his sorrow, "I have overcome the world." The noble and the great of the earth have overcome through faith. All the splendid achievements and all the victory over the wrong, and the tyranny gained by men of faith. We conquer in proportion as we believe.

rany, and the cruelty of the past, have been

The largest life is a life of prayer. Without prayer this life is impossible. It is as necessary to the Christian as the air we breathe is necessary to physical life. Prayer is the greatest force we can wield. Prayer makes us more deeply conscious of God. In the rush and stress of this day we are in danger of the loss of a clear consciousness of God. So many things fill our thoughts that we forget God. In prayer we have the sure consciousness of God. No true greatness is possible to the life that leaves God out. If you are to rise to the heights of the largest life you must keep close to God. Prayer brings one close to God.

Prayer brings us into sympathy with the mind of God. We come to know Him better and the more we know of Him the more we want to be like Him. We are thus transformed from glory unto glory. God's purpose is that we shall be conformed to the image of His Son. This transformation comes largely through prayer.

"Lord, what a change within us one short hour

Spent in Thy presence will prevail to make,

What heavy burdens from our bosoms take,

What parched grounds refresh, as with a shower!

We kneel, and all around us seems to lower;

We rise, and all, the distant and the near,

Stands forth in sunny outline, brave and clear.

We kneel, how weak, we rise, how full of power."

Prayer surrenders us to the energy of God. The highest attitude in prayer is not desire, nor aspiration, nor praise. It is surrender. "In surrender we open our whole being to God as a power opens itself to the Sun, and we are filled, up to our measure, with His divine energy." It was while Jesus was praying that He was transfigured and given power to endure the cross. Let us never neglect to pray. Without prayer the largest life is an utter impossibility. How we do need praying Sunday School Superintendents, and praying Sunday School Teachers, and praying fathers and mothers in our Sunday School work today!

Then last of all, the largest life is a life of service. God created us for His glory. He saved us that we might glorify Him. He is glorified by service. We can only serve God as we serve others. My life belongs to Jesus. Let me use it for Him. The great need of the world today is for men and women who are willing to give themselves unselfishly to the service of Jesus. We need consecration to His service. We need to reach the point the little boy reached one Sunday morning. The preacher had been telling about the great needs of the world. He plead for men and women to consecrate themselves to the service of Jesus Christ and if they couldn't go themselves to give of their money to send others. A little boy, a Christian only a week, heard the story with swelling heart. He had no money to give. When the ushers went through to gather up the offerings, the heart of the little lad climbed into his throat. When they came to him he said: "Put the plate a little lower, Christ.

please sir; put it on the floor," to humor him the ushers did so, and stepping on the plate, he said, "I have no money to give, but I give myself." That is the heart of this great matter of serving the Lord. Jesus Himself gave us the great law of universal service. "Except a grain of wheat fall to the ground and die, it abideth alone, but if it die it bringeth forth much fruit." Great fields of wheat may come from the dying of a grain. The sneer which was uttered while Jesus was hanging on the cross has in it the sublimest truth, He saved others, Himself He cannot save." Himself He cannot save if He would save others. All saving power is sacrificial power. There are only two centers possible in life; the one is Christ the other is self. The self-centered life is a defeated life. He that would save his life forever loses it. Let my life be a busy life. Let it be filled with service. Let me fill my life full of kindness to others. This is the largest life.

Time worketh, let me work too.

Time undoeth, let me do.

As busy as time my work I ply,

Till I rest in the rest of eternity.

Sin worketh, let me work too.

Sin undoeth, let me do.

As busy as sin my work I ply,

Till I rest in the rest of eternity.

Death worketh, let me work too.

Death undoeth, let me do.

As busy as death my work I ply,

Till I rest in the rest of eternity.

ABBIE GREGG.

The world is a looking-glass and gives back to every man the reflections of his own face. Frown at it, and it will in turn, look sourly upon you; laugh at it and with it, and it is a jolly, kind companion.—Thackeray.

Mothers' Day Observed.

At the Shubuta Baptist Church it was Mothers' Day. The church was beautifully decorated with ferns, flowers and evergreens. The song service by the choir was very beautiful. A white rose was pinned on every one present with the request that it be worn all day in honor of their mother. Just before the sermon four little girls and boys going in pairs gave every mother present a white carnation and one sent to the sick and aged present not present, as a simple token of love and esteem for them. While the carnations were being presented "Memories of Mother" was sweetly sung by Miss Erma Weems and Mr. L. B. Fairchild. The house was crowded to its capacity. The pastor, Rev. Roy Chandler took for his text "These are they which came out of great tribulation and have washed their robes, and made them white in the blood of the Lamb" Rev. 7:14. The sermon was intensely evangelistic, very feeling, reaching the finer natures of the entire congregation. The congregation bowed in silent prayer while Miss Weems sang feelingly the verses of "Tell Mother I'll Be There" and the choir joined softly in the chorus. All hearts were melted to tears and it is hoped some soul was led to accept Christ.

W. H. Patton.

(CONTINUED FROM PAGE ONE)

John Levering, of Baltimore, Maryland, retired president of the Convention, discussed the report and the work the committee has been doing during the past year along temperance lines. The report is signed by A. J. Barton, Edgar E. Folk and J. Benjamin Lawrence. It follows, in part:

What Report Says.

"The committee notes with sincere pleasure that in the country and especially in the South, the tide of temperance is rising. From one cause or another it may seem at times to ebb, but we believe that every reverse that comes to the cause of temperance is temporary and that steadily sentiment in favor of the abolishment of the liquor traffic with all its attendant evils and in favor of civil righteousness and good increase until traffic in blood and souls shall be utterly banished.

Many Forces at Work.

"There are many forces working together for the accomplishment of this devoutly desired end. Among these forces we mention the following:

"The constant instruction of the students in our common schools concerning the evil physiological effects of alcoholic drinks thus saving a generation of young people who otherwise might have been lost to the cause of righteousness, are the uncompromising enemies of the great evil.

"The universal awakening of the business world to the fact that all alcoholic stimulants reduce and destroy the efficiency of all laborers, whether they be common laborers, skilled artisans or those who pursue various professions. Thus, on purely economic and business grounds, the business world is becoming one of our mightiest allies.

Public Conscience Stirred.

"The general awakening of the public conscience to the fact that public office and our government itself are public trusts, to be administered by us for the common good of all people, and that the licensed liquor traffic is a deadly foe to such administration, compelling every public servant and citizen, upon whom it can lay its foul hands.

"The foregoing forces, not to mention others, are working mightily together with God's people, who are moved by the conviction of a moral and religious conscience to emancipate this present generation and those that are to come from the chains of this present slavery and death.

Committee Sees Cannon.

"The special committee which you appointed at our last session to visit Washington and memorialize Congress, in any way that seemed to them best for the securing of better national laws looking to the right regulation and banishment of the liquor traffic, visited the Capitol on the next day after the Baltimore meeting adjourned, namely, May 17, 1910.

"The committee consisted of Brethren

Levering, J. M. Frost, B. D. Gray, Benjamin Cox and A. J. Barton.

"It was not found expedient in the short time that the committee could give to the matter to secure an audience with any of the Congressional Committee.

"Audience was had with the then Speaker, Hon. Joseph G. Cannon, who received the committee with ample courtesy and gave full and seemingly sympathetic hearing to their presentation of the need of advanced legislation on this subject.

Special Law Demanded.

"The special phase of legislation proposed was the enactment of a law that would bring about the exemption of liquors from the operation of the Interstate Commerce Commission, make of them a special class of commodities and subject them to the political power and regulation of the state in which delivery is to be made, immediately upon their crossing the state line.

"Several different bills have been introduced in Congress in recent years, embodying these provisions, but so far we have never been able to secure enactment of such a bill.

"Mr. Cannon assured the Committee that both Congress and himself were both sympathetic toward the purposes of such a bill, going so far as to say that if he personally had power he would immediately wipe the liquor traffic out in every prohibition state.

Might Not Stand.

"On the other hand, he, with many others, doubted if the Supreme Court would uphold such a law."

Accompanying the report was a copy of a proposed law which the committee believe would, if passed, accomplish the objects they desire.

Appended to the report was a resolution to the effect that the evil effects of alcoholic stimulants on the human system should be incorporated in the course of study in the Institute of Medical Research endowed by John D. Rockefeller, and the Foundation for Scientific Research founded by Andrew Carnegie.

The report was unanimously adopted by the Convention.

Missionaries Introduced.

Various missionaries from home and foreign lands were introduced and entertained the delegates with accounts of their labors for the saving of souls.

Rev. J. G. Chastain, a missionary from Mexico, was introduced. He said that in that country which has fifteen million people, the report rendered at the last year's meeting was that there are seventy-four churches with 3,007 members.

Discussing the needs of Mexico, he said that the greatest was for more preachers. There are only two Baptist preachers, he said from California to Panama. One missionary, he stated, is trying to cover a territory one thousand miles in length. Some churches are not visited not more than once

in a year, but the natives are trying to keep the congregations together.

Female Education Needed.

Female education, he declared, is also a great need in Mexico, as it is necessary to elevate the women in order to elevate the people generally. The need of literature was also touched upon.

Rev. S. M. Sewell, of the Argentine Republic, who opened the work for the Southern Baptists there, was the next speaker. He stated that the work in that country had been considerably neglected, and said that religion there was a theme for derision even among the educated classes.

Swiss Gives Talk.

Pablo Besson, a Swiss, who is also a missionary in Argentine, made an address in his native tongue, which was translated for him by Mr. Sewell.

Dr. J. G. Meadows, a medical missionary, also made an interesting address.

Rev. G. P. Bostwick and S. Emmett Stevens told of the work in China.

Rev. J. L. Wise told of the work in Panama.

The report on women's work showed that not only are the women raising money, but are influencing the religious activities of thousands of the young women, boys and the girls of the South.

Much Money Raised.

During the past year, \$127,900 was raised for foreign missions, \$83,850 for home missions, \$1,219 for the Sunday School Bible work, \$1,389 for the Margaret Home, \$2,963 for the Training School at Louisville, Ky., \$5,907 for the enlargement of the Training School and \$13,900 in boxes, merchandise and clothing. The report was adopted.

Mrs. Sallie Harris, mother of the Margaret Home, and Mrs. Maud McClure, manager of the Training School, were introduced to the Convention.

The parting hand was given, and brethren parted to "meet at Jesus' feet."

"I ought not to pronounce judgment on a fellow-creature until I know all that enters into his life; until I can measure all the forces of temptation and resistance; until I can give full weight to all the facts in the case. In other words, I am never in a position to judge another."—Hamilton W. Mabie.

A good old-fashioned Indian story never wants for eager readers. Franklin Welles Calkins contributes one to the June 15th issue of the Youth's Companion. Under the title, "Crossing Out an Account," it tells how an Indian saved from slaughter by his own people a white man who had done him a good turn.

To be rich in everything that is worth while, not only in the mental and spiritual worlds, but also in the physical world, is the ideal we all have in view. And it is the power of real goodness that can make this ideal come true.—Selected.

A Box of Relief for Skin Troubles



Heiskell's Ointment will cure erysipelas, eczema, milk crust, tetter, blackheads and lower evils like sunburn and freckles. Insist on Heiskell's Ointment and take no substitute. Heiskell's Medicinal Toilet Soap keeps the skin healthy. Heiskell's Blood and Liver Pills keep the liver active. Write for our new booklet—"Health and Beauty." JOHNSTON, HOLLOWAY & CO. 331 Commerce St., Philadelphia

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DAISY FLY KILLER



Paul's Sure Expectation.

Paul expected to depart and to be with Christ, and still to be Paul after he arrived there. With what delight he expects also to greet his spiritual children in glory! The veteran soul-winner exclaims: "What is our joy or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming?" This would be solemn nonsense if Paul did not hope to recognize his Thessalonian converts in Heaven.

When Cyneas, the ambassador of Pyrrhus, returned from his visit to Rome in the days of her glory, he reported to his sovereign that he had seen a "commonwealth of kings." So will it be in Heaven, where every hair of redeeming grace will be as a king and priest unto God; and divine adoption shall make everyone a member of the royal family. What a comfort that we will never be obliged to pull up our tent-poles in quest of a pleasanter residence! Heaven will have no "moving day."

One of the best evidences of the entirely sanctified condition of Christians in that world will be that God can trust us there with complete happiness and unalloyed prosperity. I never met with a Christian who could be trusted in this world; even Paul needed a thorn in the flesh to keep him humble. There is not one of us whose religion might not soon decay if exposed to the blazing heat of a constant sunshine. Nothing would ruin us sooner than to be allowed always to have our own way. But in Heaven it seems likely that we can bear to be perpetually healthy, perpetually prosperous, perpetually happy, without the need of watchfulness or the fear of falling.

Truly Happy Christian.

Happy is that follower of Christ whose life-work is kept up so steadily to the line that he is ready to leave it at a moment's notice. The leagues to that world of rest—where the holiest activities are restful—are few and short. Happy is he who, amid the busiest service of his Master and his fellow-men, is always listening for the footfalls this side of the golden gate, and for the voice of invitation to hasten home! A true life is just a tarrying in the earthly tent for Christ until we go into the mansions with Him.

Let us be sure that no one of us will get even a glimpse of Heaven's glory, or a taste of its joys, unless we are ready for it by a life of obedience to Jesus Christ. There may be many who will knock at the gate and cry, "Lord, open to us," and find, when it is too late, that they have shut that gate against themselves.

Our Spiritual Building.

"See . . . that thou make all things according to the pattern shewed to thee in the mount."—Heb. 8:5.

The tabernacle which God is building in each of our lives is just as heavenly a structure as the other, and far more important, and is meant to be, as it is, the dwelling place of God. It, too, has its model in the mount; and we may see by the eye of faith the model of our life—the pattern, the plan of all the graces which we exemplify, and the life which is to be built up, worked out and established. All the materials for our spiritual building are there now, already provided, and the whole design fully wrought out in the purpose of God and the provisions of his grace. But we have to take these resources and materials moment by moment, step by step, and transfer them into our lives. We have not to make the graces ourselves, but take them, wear them, and exhibit them.

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The Cautious Tongue.

Singing Teacher—"Now, children give us 'Little Drops of Water' and put some spirit in it."

Principal (whispering)—"Go careful, sir; this is a temperance school. Say 'put some ginger in it.'"

—J. Collins in June Woman's Home Companion.

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One Way to Avoid Being Killed on the Fourth of July.

There have been collected and published in the June issue of the Woman's Home Companion quite a number of descriptions of "real safe and sane" celebrations of the Fourth of July. The rapidly with which this idea is growing will gratify all those who look forward with terror to the prospect of a hundred or more children in a United States being killed or injured on Independence Day. Here is a contribution from an Illinois woman to the collection of suggestions which the Companion publishes:

"Every year the Fourth has been a terror to me. For weeks I tried to think of something that would make the children happy without fireworks. This was my plan: I made out the following program (without the explanations in parentheses) and pinned it on the door Fourth of July morning. I told the children that they were to be soldiers all day, and that anyone leaving the fort (our own yard) would be put in the guard house.

PROGRAM.

"7:00 a. m., Cannon-Balls.

(Oranges stacked on table with tiny silk flags in each one.)

"7:30 a. m., Call to Mess. (Breakfast.)

"9:00 a. m., Knapsacks. (Each one received a 'Gee-Whiz' box of pop corn. These make a big noise when empty.)

"10:00 a. m., Bullets. (Several new marbles each.)

"11:00 a. m., Sending Mail Home. (Each one received a box of small note paper and wrote a letter to grandma.)

"12:00 m., Call to Mess. (Dinner served in picnic style on the lawn.)

"2:00 p. m., New Uniforms. (Dress parade. Fresh dresses and suits and a walk with father.)

"3:30 p. m., Canteen and Hard-tack. (Lemonade and Holland Rusks.)

"4:00 p. m., Mail from Home. (I gave them their Fourth of July cards and each one a package containing little surprises, such as a penny sword, a tiny bow and arrow, candy, etc.)

"7:00 p. m., Picket Duty. (Another Walk and Ice-Cream.)

"8:00 p. m., Campfires. (Red lights and my husband sent up some paper balloons.)

"9:00 p. m., Blankets and the Lights Out. (I had their pajamas down stairs and rolled up and tied with red, white and blue ribbon. These they shouldered and marched up to bed happy and satisfied with their sane Fourth.)"

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WOMAN'S WORK.

MRS. G. W. RILEY, Editor, Jackson, Mississippi

(Direct all communications for this department to Mrs. G. W. Riley).

Woman's Central Committee:

MRS. J. A. HACKETT, Meridian, President of Central Committee.
 MRS. W. R. WOODS, Meridian, Secretary of Central Committee.
 MRS. W. S. SMITH, Meridian, President of Sunbeam work.
 MRS. MARTIN BALL, Winona, Pres. Young Woman's Missionary Union.

Officers of Annual Meeting:

MRS. W. A. McCOMB, Clinton, President.
 MRS. A. J. AVEN, Clinton, Vice-President.
 MRS. GEO. W. RILEY, Jackson, Recording Secretary.

I could find a thousand lives and a thousand bodies, that I might devote them all to no other employment than preaching the Gospel to those who have never heard the joyful sound.—Robert Moffatt.

Don't let the voice of Moffatt's not come to your ear.

Thy silent o'er parting seas? Are a thousand lives too many to be lost?

For the millions who bow their heads to the devil on that dark day?

Oh, the Gospel sound can bring All that he dreamed in every age.

Salvation and joy wide-flung! And we can plead for heroic men.

To the brave lives of yore, Who lay down to die to heal the wounds of a sick and sore!

Oh, Africa, sick and sore! Delaide Gail Frost.

Mission Calendar.

June 4, Sunday—The Baptist Assembly of Italy.

June 5, Monday—The Baptist Assembly of Italy.

June 6, Tuesday—The Baptist Assembly of Italy.

June 7, Wednesday—The Baptist Assembly of Italy.

June 8, Thursday—The Baptist Assembly of Italy.

June 9, Friday—The Baptist Assembly of Italy.

June 10, Saturday—The Baptist Assembly of Italy.

June 11, Sunday—The Baptist Assembly of Italy.

June 12, Monday—The Baptist Assembly of Italy.

June 13, Tuesday—The Baptist Assembly of Italy.

June 14, Wednesday—The Baptist Assembly of Italy.

June 15, Thursday—The Baptist Assembly of Italy.

June 16, Friday—The Baptist Assembly of Italy.

June 17, Saturday—The Baptist Assembly of Italy.

June 18, Sunday—The Baptist Assembly of Italy.

June 19, Monday—The Baptist Assembly of Italy.

June 20, Tuesday—The Baptist Assembly of Italy.

June 21, Wednesday—The Baptist Assembly of Italy.

June 22, Thursday—The Baptist Assembly of Italy.

Exactly at 9:30 the great pipe organ pealed forth in a voluntary. Miss Heck presided. "All Hail the Power of Jesus' Name" was sung. Mrs. Saulee, of China, led in prayer. "Come Thou Almighty King" was sung. Miss Heck appointed enrollment committee with Mrs. W. H. Major, of Tennessee as chairman.

Mrs. W. A. Hobson, wife of the pastor of the First Baptist church, delivered the welcome address. This was pleasingly done, as was also the Response made by Miss Heck.

A roll call of the states was responded to by the vice-presidents, or their representatives, who very briefly told of the greatest achievements of their State during the past year. Mrs. W. A. Borum, of Jackson, spoke for Mississippi.

The following missionaries were introduced and told something of their work: Mesdames Oxner, and Sallee, of China; Miss Smith, of Tampa, Florida; Mrs. Zarrilli, of West Tampa; Mrs. De Diaz, of Tampa, and Mrs. Ashburn, of North China.

Miss Heck then delivered the annual address.

The devotional exercises were conducted by Mrs. Zarrilli, of Tampa, who read the 101 Psalm.

Mrs. W. C. Lowndes presented the Treasurer's report. For lack of space we do not even give a summary, but it was a most encouraging report. See it in the Minutes.

The annual report submitted by the Corresponding Secretary, Miss Crane, came next and was most encouraging as to the growth of the work during the year, but we should do better still. The Report shows that there are 10,670 Societies actually at work. There are 1,300 Y. W. A.'s, two hundred having been added since last year.

EVENING SESSION.

The first business of the Afternoon Session was a report of the Enrollment Committee. There were about two hundred and twenty-five delegates present, many states having their full quota.

Mrs. W. H. Alexander, of Balti-

more, rendered the report of the literature department.

Miss Heck appointed chairmen of the various committees. One woman from each state makes up these committees. Our Mrs. W. A. McComb was chairman of the committee on Nominations.

Mrs. J. P. Rowe, of Virginia, read the recommendations from the F. M. B. of the Convention. Mrs. Josua Levering spoke on this report, appealing especially for offerings for the educational work.

The nominating committee was elected with Miss Spalding, of Florida, as chairman. Same committee reported the next day.

Mrs. R. M. McClure spoke in her usually interesting manner of the Louisville Training School.

The report of the Executive Committee prepared by Mrs. H. M. Wharton, of Baltimore, was read and approved.

Mrs. Lee McDonnell, of Florida, read the report on Y. W. A.'s and led in a general conference on this work.

THURSDAY MORNING.

The Union opened by the stirring hymn, "Onward Christian Soldiers." Mrs. T. A. Hamilton, of Virginia, led in prayer, and the minutes of the preceeding day were read. Then followed a discussion of the recommendations of the Executive Committee of which Mrs. E. B. Mathews was chairman. After a lengthy discussion, the recommendations were passed on as a whole.

Mrs. J. H. Coin, missionary in Panama, and who was unable to be present the day before, spoke of the conditions existing in the Canal Zone.

Miss Marie Buhlmeier, of Baltimore, also made a short talk.

Mrs. J. P. Thomas, of Virginia, submitted a list of recommendations for the improvement of the Margaret Home. In this connection, Mrs. S. H. Harris, of Greenville, S. C., the Matron of the Home, was introduced. She also suggested improvements for the future. The report was unanimously adopted.

The devotional exercises were

Might Not Be Alive.

McMinnville, Tenn.—Mrs. Ocie Jett, of this place, writes: "I don't believe that I would be living today if it hadn't been for Cardui. I lay in bed for 27 days, and the doctor came every day, but he did me no good. Finally, he advised an operation, but I would not consent, and instead, took Cardui. Now I am going about the house, doing my work, and even do my washing. Cardui worked wonders in my case. I am in better health than for five years." Cardui is a strengthening tonic for women. It relieves pain, tones up the nerves, builds strength. Try it. At your druggist's.



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With electric lights and fans. Individual electric lights in each berth.

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Make your arrangements to visit the Mississippi State Fair, Oct. 24 to Nov. 2, 1911. Jackson, Miss.

Mrs. Winslow's Soothing Syrup

Has been used for over SIXTY-FIVE YEARS by MILLIONS of MOTHERS for their CHILDREN WHILE TEETHING, with PERFECT SUCCESS. IT SOOTHES THE CHILD, SOFTENS THE GUMS, LAYS ALL PAIN, CURES WIND COLIC, and is the best remedy for DIARRHEA. Sold by Druggists in every part of the world. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind. Twenty-five cents a bottle. AN OLD AND WELL TRIED REMEDY.



MEN AND WOMEN WANTED AT ONCE!

In every town to demonstrate the Jubilee Self Heating Flat Iron. A newer, better way of ironing. Reduces drudgery to pleasure, decreases cost of fuel to almost nothing and so cheap that any family can afford to own one. Thousands in daily use. One dear old lady writes: "It would be simply impossible for me to do an ironing with the old style flat iron." We appoint you as our exclusive agent in your town without costing you a cent. We pay you liberally on all sales made in your territory. Please bear in mind that we only appoint one representative in each town or country district. Write to meet personally and simply say: "Send full particulars FREE." Address

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NOTE—The above is the largest manufacturer of self heating flat irons in the world, and perfectly reliable.

Freckles

Maybe You Can't Prevent Them, but You Can Easily Remove Them—Quickly, Too.

It is far better not to wait until the hot summer sunshine brings out your freckles in all their unbecoming ugliness. There's a simple remedy—Kintho—that removes freckles as if by magic—and it's guaranteed to remove them or money back. Get a two-ounce package wherever toilet goods are sold, and see how quickly and thoroughly Kintho will remove your freckles.

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A select school for girls, on the Cumberland Plateau, where there is no excessive heat, and conditions are ideal for work and recreation. Short summer term June 23rd to September 23rd. Music Art.

Miss DuBose, Principal
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Rare bargains in Buff Cochlin Bantams. A few choice cockerels for sale at one dollar and a half and two dollars each.

Eggs from Blue Ribbon winners at the Mississippi State Fair, at \$1.25 per setting of 15. F. O. B. Jackson, Miss. Address all orders to BAILEY BROS., 512 High St., Jackson, Miss.

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Dates of sale, May 15th to September 30th. Final limit, October 31st. Liberal stop-overs. For further information, apply to

S. A. STONE, T. A. Jackson, Miss.

WANTED.

A young lady of splendid ability wants a position as music teacher for next session in some good school. She has one year's experience as teacher and is a pupil of the Conservatory of Music, Cincinnati, Ohio, and is a member and organist of a Baptist church. Should any school needing a teacher of this kind, write The Baptist Record.

FOR SALE—Residence and several lots in the young and growing town of McLain, Greene County. Apply to M. M. Lackey, Clinton, Miss.

BELLS.

Wood Alloy Church and School Bells. Send for Catalogue The U.S. BELL CO., HILLSBORO, O.

then conducted by Mrs. T. R. Farley, of Louisiana.

Next in the line of business came the consideration of the recommendations of the Home Board. This report was presented by Mrs. J. W. Neil, of Georgia. The recommendations were adopted as a whole after a short discussion. An offering was here taken up to be used in carrying out the plans of the W. M. U.

Then came the report on obituaries. A beautiful tribute was paid to the memory of our honored dead, among whom are Mrs. W. D. Chipley, of Florida; Mrs. J. B. Gambrell, of Texas; and Mrs. John Stout, of South Carolina.

Mrs. W. J. Hatcher, of South Carolina, chairman of Sunbeam Committee read this report. It was spoken to by Mrs. Hatcher, Mrs. J. O. Gough, of Georgia, and Miss E. N. Broggs, of North Carolina. Forty minutes were given for the work of this committee which consumed the allotted time for the morning meeting.

AFTERNOON SESSION.

The last session of the W. M. U. opened with singing "Joy to the World." After reading the minutes of the morning session, Mrs. J. N. Prestridge, of Kentucky, read the recommendations of the Sunday School Board. After some discussion it was adopted.

Mrs. W. H. Alexander, of Baltimore, presented the report of the Press Committee. This committee is composed of Mrs. Matlack, of Kentucky, Mrs. Alexander, of Baltimore, and Mrs. Peelman, of Jacksonville.

Miss Barksdale, of Virginia, then read the report of the college correspondent, Mrs. J. Y. Killian, of North Carolina.

Just here, Dr. W. A. Hobson, pastor of the First church, was introduced. He paid high tribute to the W. M. U.

Mrs. W. A. McComb then read the report of the committee on nominating the boards of training school, Margaret Home, Press Committee and editors. Action on this report was deferred until after the election of officers.

Miss Kathleen Mallory, of Alabama, submitted the report on apportionment. This report recommended that the amounts to Home and Foreign Missions be increased sixteen per cent; the ratio to be maintained to be fixed by the Executive Committee in accordance with the recommendations of the Executive Committee of the S. B. C.

Mrs. W. S. Leake, of Virginia, rendered the report on Royal Ambassadors' work, leading in a con-

A Nation of "Rapid Fire" Eaters

The people of the United States are known all over the world as a Nation of dyspeptics. We don't take time to eat properly or to eat proper food. Everyone would live longer—be healthier, feel better, do better work, and do it with greater ease if more time were taken in eating and more UNEEDA BISCUIT eaten. UNEEDA BISCUIT are the most nutritious of all foods made from flour. UNEEDA BISCUIT are always fresh, clean, crisp and good. UNEEDA BISCUIT are muscle makers and brain builders. In short, the National Soda Crackers are

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ference in which a number of interested workers took part.

Then came the election of officers with Mrs. S. F. Davis, vice-president, of Texas, in the chair. Miss Fannie E. S. Heck, of North Carolina, was unanimously re-elected to the Presidency. She was escorted to the platform by Mrs. T. A. Hamilton. All other officers recommended were unanimously re-elected; and the report of the committee on nominating the boards was adopted.

At the conclusion of the election Mrs. N. C. Pellman led the devotional exercises.

Mrs. S. N. Landrum, of Louisiana, read the report on Plan of Work. It was unanimously adopted.

Miss Sue Howell, of Oklahoma, rendered the report of the committee on resolutions.

After a number of announcements came the impressive closing exercises, which service was conducted by Miss Kathleen Mallory, of Alabama. And thus passed into history the twenty-

third annual session of the W. M. U.

A WOMAN'S APPEAL.

To all knowing sufferers of rheumatism whether muscular or of the joints, sciatica, lumbago, backache, pains in the kidneys or neuralgia pains, to write to her for a home treatment which has repeatedly cured all of these tortures. She feels it her duty to send it to all sufferers FREE. You cure yourself at home as thousands will testify. TNO change of climate being necessary. This simple discovery banishes uric acid from the blood, and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you, for proof address Mrs. M. Summers, Box 232, South Bend, Ind.

If you want to succeed as Book-keeper, Stenographer or Telegraph Operator—take a course in



The Schools of Actual Business. Meridian, Miss. or Hattiesburg, Miss. Write for information. Mention paper.

FOR SALE—A residence and lots, containing large garden, fine young orchard, several pecan trees ready to bear, barn, chicken house, water and lights. A desirable property within the corporate limits of Clinton, for sale, cheap. Apply to M. M. Lackey, Clinton, Miss.

Do You Want a Piano?

Lyon & Healy
27-59 E. Adams Street, Chicago
are desirous to have you hear the new Lyon & Healy Piano which is "Pure in Tone." If you are in the market for a piano, write to Lyon & Healy for the name of the nearest dealer in Lyon & Healy Pianos and you will receive from an order for a beautiful roll of new high-class piano music. The price of the piano is \$250 and upward, and you can buy it on easy terms. You owe it to yourself to examine the piano and see the order for the piano. Write to Lyon & Healy and recommend the Lyon & Healy Piano.

The Cow's Birthday More Important than the Girl's.

Robert W. Bruere makes a strong plea for the prevention of infant mortality. He says that two hundred and seventy-five thousand babies die each year in this country and that half of them die unnecessarily. Mr. Bruere is president of the American Association for the Study and Prevention of Infant Mortality, and has written many wonderful facts and figures in the June Woman's Home Companion. On the elimination of human life in general, he says the following:

Dr. Chas. L. Wilbur, chief statistician of the Bureau of the Census in Washington, tells a story taken from court records which fairly typifies our national attitude toward vital statistics.

"Farmer Hadley," he said, "of Indiana, is dying, left his valuable farm to trust to his unthrifty son, who became the property of his greedy daughter on her twenty-first birthday. The girl had been told that date of her birth and when her twenty-first anniversary, as she approached, came around, she

claimed her inheritance. But her father refused to surrender the farm, asserting that she was only nineteen. The dispute was taken into court. The family Bible was appealed to but the place for births and deaths was blank. The father had rendered no report to the town authorities. The family doctor was dead. Finally, a neighbor remembered that a certain cow, much prized by the grandfather, had given birth to a calf on the very day when the girl was born, and "he could swear to it!" Perhaps the court opined, the grandfather had recorded the birth of the calf. The old farm book, carefully preserved in the family strong box, sustained the judge's theory; all the circumstances of the calf's birth were fully recorded. And thus the birthday of the human being was at length established!

"Talk about the registration of births in the United States!" exclaims Doctor Wilbur; "why for not much more than one-half the total population is there a fairly accurate registration of deaths, to say nothing of births of which we have nowhere in the country reliable or complete information and many of the states are so little concerned about human life, that they make no more account of the deaths of their citizens than of the trees they burn to make clearings." "

For All Ayer's Pills are liver pills. All vegetable, sugar-coated. A gentle laxative for all the family. Consult your doctor freely about these pills and about all medical matters. Follow his advice. He certainly knows best.

J. C. Ayer Co., Lowell, Mass.

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Directions Followed Closely Will Result in More Chicks—Selection of Fresh Eggs Essential.

(By BESSIE L. PUTNAM.)
It is ready to work at any and all seasons; the oil to run it costs less than the food for hens doing the same amount of work; there is no trouble from vermin; broilers can be produced early without interrupting biddy when laying her highest priced eggs; the care of the incubator is less work than that of the hens to do its work, especially during the inclement season, and is more agreeable. These are some of the arguments in favor of the incubator.

On the other hand, a reliable hen will produce fewer cripples, and perhaps have better success if the eggs happen to not be perfectly fresh; yet on this point science is making rapid strides.

While it should not be necessary to sit up nights with the incubator, neither is it wise to treat it like a clock—to be wound up once a day and left to itself for the remainder of the time.

A cellar is apt to be damp and lack ventilation. A chamber makes too much running up and down stairs. If possible have it in a room adjoining the one where the work is done.

Good results come, if the kitchen is large enough, by placing the machine in one corner. Many successful poultry women give it a place in the living-room, and even the parlor may be used, as there is nothing unsightly or untidy about the work save the day or two during the hatching process; and then the interest makes amends for the temporary disorder.

Before buying, secure catalogues from several reliable dealers, study carefully the claims of the manufacturers and your own requirements. Avoid the cheapest machine of any make. As a rule it is so small that it is difficult to secure uniformity of temperature in the egg chamber.

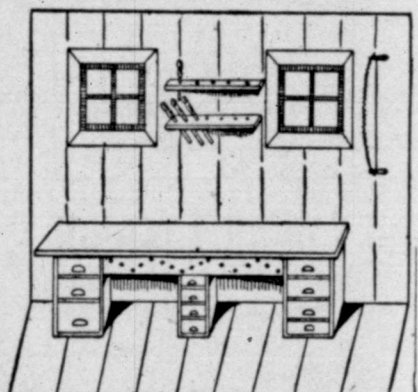
The nursery, an important adjunct, is usually lacking in the smallest machines. If one of the largest size is chosen it will be found cumbersome; it requires too long time for filling if your own eggs are used; if the hatch happens to be a poor one your loss is that much greater.

A machine of about 100-egg capacity is large enough for the beginner, contains all essential conveniences, and one can later increase the capacity if success attends the humbler effort.

An Observation.

Birds in their little
Nests agree;
They'd rather not fall
Out, you see.
—Harold Susman in June Woman's Home Companion.

Every farmer should have something that he can call a "shop," which should contain forge, anvil, a vise, two or three pairs of tongs, two or three wrenches, brace and set of bits, square, a saw or two, hand ax, two planes, chisel, cold chisel, claw hammer,



Farmer's Workshop.

mer, case of bolts from one inch to six inches in length, rivets, washers, a little good timber for repairing. These things may be bought at odd times and they will save many dollars by having them handy. The "workshop" should also be the store-room for hoes, shovels, chains, picks and utensils of that kind.

Till Small Farms.

Small farms well tilled make the ideal condition and solve the problem of hired help. So long as a farmer has a small tract of land he is independent for he can do the work himself.

Moak-May.

At the home of the bride's parents, Mr. and Mrs. N. May, Mr. Charlie Moak and Miss Jessie May were happily united in the holy bonds of matrimony on May the 18th at 8:30 p. m., the writer officiating. We wish them a long happy life.

C. E. Matthews.

Getting a Living.

There was a man from our town
Supported by his wife;
But one sad lay she passed away
His only prop in life.

And when he saw his wife was gone,
He started on the run,
With all his might and main to woo
And win another one.
—George B. Staff in June Woman's Home Companion.

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No. 102. No. 110.
Lv. Maxie... 3:55 pm
Ar. Mendenhall... 8:33 pm
Lv. Gulfport... 2:00 pm
Ar. Jackson... 10:02 am
Lv. Columbia... 6:25 am
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No. 202. No. 201.
Lv. Laurel... 3:00 pm
Ar. Saratoga... 5:00 pm
Ar. Jackson... 9:40 pm (No. 6)
Ar. Gulfport... 10:00 pm (No. 3)
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DEATHS.

Deacon Pink Jones.

Deacon Pink Jones was born in Franklin County, Miss., on June 20, 1847, died at his home near Little Springs, Franklin County, on February 14th, 1911, aged 63 years, five months and twenty-four days.

He spent his entire life in Franklin county.

He was just entering young manhood on the breaking out of the Civil War.

At the age of 16 he enlisted as a substitute for Mr. Henry Anderson for two years, and then enlisted for himself for the remainder of the war.

At the age of 19 he was converted and united with Mt. Zion church.

He was made Deacon and served in that capacity until death.

He was married to Miss Mary A. Wooten on November 27th, 1886, and to them were born ten children, all of whom are living, seven boys and three girls. His wife died on January 30th, 1886.

He was again married on September 1st, 1887 to Miss Annie E. Gatlin, who still survives him. He was a good citizen, an affectionate husband and father and a devout Christian.

He loved his church as few people ever do, and was an uncompromising Baptist. He was fully conscious of his approaching end and reconciled to his fate, and anxious to go.

He was interred in the family cemetery. His funeral was preached by his pastor, J. R. Johnston, in the presence of many relatives and sorrowing friends. "Gone, but not forgotten."

TRY MURINE EYE REMEDY for Red, Weak, Watery Eyes and Granulated Eyelids. Murine Doesn't Smart—Soothes Eye Pain. Druggists Sell Murine Eye Remedy, Liquid, 25c, 50c, \$1.00. Murine Eye Salve in Aseptic Tubes, 25c, \$1.00. Eye Books and Eye Advice Free by Mail. Murine Eye Remedy Co., Chicago.

Rev. B. G. Haman.

Whereas, God in His infinite love has called unto Himself our beloved pastor, B. G. Haman, and

Whereas, we bow in humble submission to His will, we deeply mourn the absence and loss to

us of him whose life was an inspiration to us and a light for the Savior that he so truly loved. We feel we can best honor his memory by emulating his example, and pressing forward the work which was so dear to his heart, and to which he gave his best endeavors.

Be it therefore resolved that we shall always remember him with esteem and affection, realizing our loss is his eternal gain.

Be it resolved that we extend to his bereaved family our heartfelt sympathy and beseech for them the sustaining and the comforting presence of the Holy Spirit to help them bear with resignation this mysterious stroke of God's providence.

Resolved that a copy of these resolutions be sent the family of the deceased and a copy sent the Baptist Record.

Adopted by the Sunday School at Williams' School House, May 21, 1911.

Mrs. H. C. Spencer,
Miss Ella Williams,
W. W. Wilson,
Committee.

Welcome Service to the Baptist World Alliance.

2:30 p. m., Monday, June 19th.

Organ prelude.
Hymn.
Prayer.

Introduction of Presiding Officer by J. Henry Haslam, D. D. Philadelphia, chairman of the welcome committee.

Address by the Presiding Officer, Russell H. Conwell, D. D., LL. D., Philadelphia.

Welcome to the city, Hon. Jno. E. Reyburn, Mayor of Philadelphia.

Address of welcome, George H. Ferris, D. D., Philadelphia.

Address of welcome, Augustus H. Strong, D. D., Rochester, N. Y., representing the General Convention of the Baptists of North America.

Response, Rev. John Clifford, M. A., D. D., London, England, President of the Baptist World Alliance.

Response by a continental delegate.

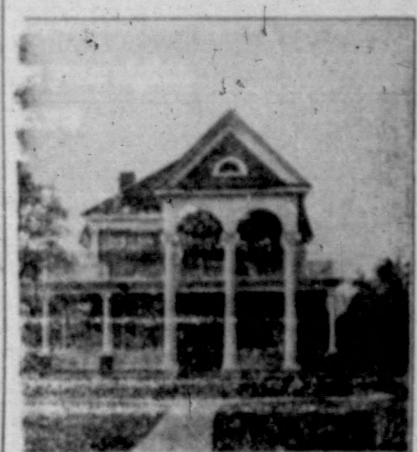
Hymn.
Reception in the Temple University Forum.

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Baptist Periodicals for 1911

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30c per cent. (Monthly). 25 cents per year. In clubs of five or more to one address, 13 cents each for one year; 30 cents each for one year.

Primary Teacher. (Quarterly). 25 cents a year. In clubs of five or more to one address, 8 cents each for one year; 30 cents each for one year.

Primary Quarterly. 15 cents a year. In clubs of five or more to one address, 3 cents each for one year; 25 cents each for one year.

Our Junior. (Quarterly). 7 cents a year. In clubs of five or more to one address, 1 1/2 cents each for one year; 25 cents each for one year.

Primary Lessons. In quantities of five or more to one address, 2 1/2 cents each for one year; 16 cents each for one year.

Home Pictures. \$3.00 per set for one year; 25 cents each for one year.

30c per cent. 25 cents a year. In clubs of five or more to one address, 3 cents each for one year; 30 cents each for one year.

Junior Quarterly. 10 cents a year. In clubs of five or more to one address, 2 cents each for one year; 25 cents each for one year.

Junior Lessons. 5 cents a year. In clubs of five or more to one address, 1 cent each for one year; 16 cents each for one year.

Adult Class. 50 cents a year. In clubs of five or more to one address, 10 cents each for one year; 40 cents each for one year.

Home and School. 50 cents a year. Includes five or more to one address, 10 cents each for one year; 40 cents each for one year.

World-Wide. 25 cents a year. In clubs of five or more to one address, 5 cents each for one year; 20 cents each for one year.

Young People. 60 cents a year. In clubs of five or more to one address, 12 cents each for one year; 50 cents each for one year.

Advanced Home Department Quarterly. 10 cents a year. In clubs of five or more to one address, 4 cents each for one year; 7 1/2 cents each for one year.

Service. 75 cents a year. In quantities of five or more to one address, 60 cents each for one year; 40 cents each for one year.

Our Junior. (Quarterly). 30 cents a year. In clubs of five or more to one address, 5 cents each for one year; 20 cents each for one year.

KEYSTONE GRADED LESSONS

Keystone Course. (Teachers' Text-Book). \$1.00 a year. Quarterly parts, 25 cents each.

Keystone Pictures. (For Teachers). \$2.50 per set for one year; 35 cents per set for one year.

Keystone Stories. 35 cents a year. In quantities of five or more to one address, 7 1/2 cents each for one year; 30 cents each for one year.

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DAILY NEWS

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Wrongs of the Poor.

Departures from the old way in things educational come in for hard rap first and last, but not often are they assailed as in this letter which a glowering boy handed to his teacher the other day:

"Makin' you kepe teling my son to brethe with his dierfram I see—see riel girls and boys all has dierframes but how about when their father only makes two dollars per day and theres 4 young-ers I tel you hits nough to make everybody socialists first its one thing then its another and now its dierframes its too much."

—P. R. Benson, in June Woman's Home Companion.

So Sudden.

She had not dreamed he would propose;

And this is her confession;
She bore up bravely to the close,
Then lost her self-possession.

—Eugene C. Dolson in the June Woman's Home Companion.

The Chinaman's Sign.

Sain Lloyd's Puzzle Page in the June Woman's Home Companion contains the following sign which Chinaman displayed in his laundry.

6 collars, 7 cuffs there be,
In cents we charge you 33;
7 collars and 6 cuffs to do,
The charge is only 32;
The work is good and up-to-date,
So figure out in cents the rate.

To Drive Out Malaria
And Build up the System.
Take the Standard GROVE'S TASTE-LESS CHILL TONIC. You know what you are taking. The formula is plainly printed on every bottle, showing it is simply Quinine and Iron in Tasteless form, and the most ideal form. For grown people and children.

The Cracker Barrel of Fate.

I am settin' on the cracker barrel of fate,
With Echo darkly dinning "It's Too Late."

Chaw dried apples and munch cheese,
Kick the dog with mange and fleas,
For I'm settin' on the cracker-barrel of Fate.

I am settin' on the cracker-barrel of Fate;
For I've always had my luck bad, straight.
My suspenders are just strings,
Hain't a button on my things,
For I'm settin' on the cracker-barrel of Fate.

One day, settin' on the cracker-barrel of Fate,
Opportunity wen, sailing in my gate
And she lit close to my door,
But I was at the store,
A-settin' on the cracker-barrel of Fate.

—Rose Seelye-Miller.

The Poultry Yard.

These are gala days for lice. Fight them strong and hard.
Kerosene will do deadly work.
Pour it in every crack and crevice.
Don't spare it.

Watch the grit box. The hens are doing so. Don't let them catch you napping and the box empty.
Allow the cool air to enter the houses at night by taking out the windows, but do not forget to have inch-mesh wire netting fastened to the opening to keep out the enemies.

Watch the condition of the young chickens. If they are moping, look for lice, especially the large gray louse found on the head of the chick. A drop of sweet-oil will soon end his career.—June Farm Journal.

"A Drap o' the Best."

An old worthy who was in the habit of calling each evening at the village inn for a "drap o' the best," found the landlord one night putting a shine on the taps. After a few remarks about the weather, he received his nightly dram. After he

had gone the landlord discovered to his horror that he had supplied Donald with a half gill out of the bottle of the sulphuric acid which he had been using for cleaning the taps. Every moment he expected to hear of old Donald's death, and his relief was great when the old worthy arrived next evening. "Donald, whut did you think o' the whuskey we got last night?" "It was a fine dram, a good warming dram," said Donald, "but it had one fault. Every time I coughed, it set fire to my whiskers."

"What's that you call your mule?"

"I calls him 'Corporation,'" answered the old colored man.

"How did you come to give him such a name?"

"Fum studyin' de animal an' readin' de papahs. Dat mule gets more blame and abuse dan anything else in de township, an' goes ahead havin' his own way jus' de same."—The American Thresherman.

Large Litters of Pigs

There seems to be a disposition among hog growers to want sows that farrow very large litters of pigs. A good sized litter is desirable, but the large litter idea may be carried to extremes.

A sow cannot digest enough food to make milk for extremely large litters. It is much better for a sow to raise 8 pigs well than for her to farrow 12 pigs and half of them be runts. This will usually be the case unless the pigs are helped out with a liberal quantity of skim milk. Then the care with which a sow

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manages her pigs is an important point to consider.—Union Guide.

JACKSON DAILY NEWS

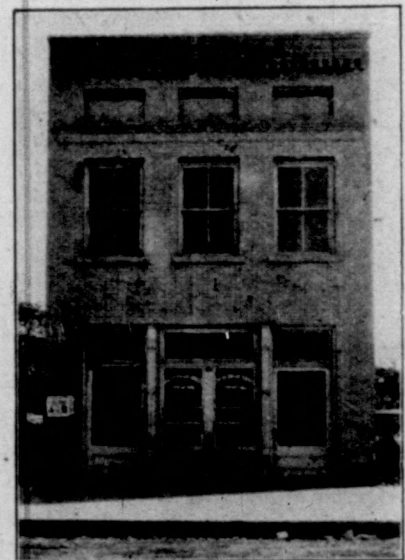
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